

# The Hunting of Antichrist.

VVith a caueat to the contentious.

*By Leonard Wright.*

Jeremy 16. Vers. 16. 17. 18.

16 And after that I will send out many hunters, and they shall hunt them from euery mountayne, and from euery hill, and out of the caues of the rockes.

17 For mine eyes are vpon all their wayes: they are not hid from my face, neither is their iniquity hid from mine eyes:

18 And first I will recompence their iniquity and their sinne double, because they haue defiled my lande, and haue filled mine inheritance with their filthy carrions and their abominations.

Veritas non quærit latebras.



L O N D O N

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# THE HISTORY OF

THE UNITED STATES OF AMERICA

FROM 1776 TO 1876

BY

JOHN F. JOHNSON

Author of "The History of the United States of America from 1776 to 1876"

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## To the curteous Reader.



Hat auncient Poet Lucilius, was wont to say, that neither learned nor vnlearned, should read any of his doinges : for that the one, was too ignorant to vnderstand his true meaning : & the other too wise for him to aunswere their expectation. Reading of bookes is aptly compared to eating of cheese : the talant whereof, seemeth so diuers in taste: as amongst ten men, two, can hardly agree in one iudgement. One saith it is too fresh : another thinkes it too salt : It is too milde (sayth he.) nay sayth his fellow, it is too strong of the rennet for me. In like manner, my **SVMMONS FOR SLEEPERS** was no sooner published abroad : but it seemed to haue four seuerall relishes. First, it pleased the wise and learned : courteously to pardon my imperfections, accept my good will, and constitute all things to the best. The second sort: iudged it, rather to proceede from naturall or arteficiall giftes, then spirituall or diuine grace. The third company: finding the mat-



*To the Reader.*

ter not fitting their fancy : begā maliciously to discredite and deface, both the author and the booke. The man in his yong time (quoth they) delighted too much in hunting, shooting, and good fellowship, to be studious or learned, & therefore sure it is but some od, vaine conceit, vnworthy the view. The fourth crew, forasmuch as it was not correspōdent to their owne seditious vaine: condemned it straight for no better then playne Papistry. Thus to recompence my painefull labours, seeking in some measure to discharge my duety, & profite my country : the whole race of my former life was called in question: ript vp as an anotomy, & tost from post to piller, as a tennis-ball. Whereuppon I haue taken occasion, not to rip and lay open, the conditions and manners of that vncharitable brotherhood : for loathing of honest eares, or vncouering their shame to the enemy : but rather to spend a little more time in my old pastime of hunting. Not the wyly Fox, nor harmeles Hare: but that seuen headed monster Antichrist of Rome : & the three headed Cerberus, bandedog of Hell, and his whelpes: the intollerable Sectes of Seditious Scismatikes, sprung vp in our time : dayly barking against the  
most



*To the Reader.*

most Christian and well reformed Ecclesiastical state of the Church of England. Who seeke together continually, like ramping & roaring lions, with tooth and naile: to dishonour our God, extinguish his Gospell, & deuour hys poore saintes. Not with cries of yelping hounds, to fray the: nor strength of coursing grey-hounds to chace them: nor fangs of rauening mastiffes to baite them: but the sound of godly Patriarkes, valiant Prophets, couragious Apostles, and their inuincible successours to destroy them: the breath of Gods holy spirite, to subuert and utterly confound them: and the two edged sword of his eternall woord, to pierce and thrust them thorough, euen to the diuiding a sunder of their iointes and marow. Beseeching thee in curtesy gentle Reader, to iudge charitably, censure wythout partialitye, make choice to thy profite, & yeld God the glory. *Vale in Christo.* Leonard Wright.

As for carping Zoilus with his peeuish  
1. Cicophant whelpes: I looke for no  
at their handes, then my bet-  
eyes found, and my selfe haue  
ungelled. To whose spiteful obiections,  
A 3                      though



*To the Reader.*

though wisdom do will me, not to cast a stone at every barking dog: yet must I needes in mine owne defence say somewhat.

2. Cor. 11.

29.  
2. Cor. 12.

6.9.

Numb. 22.

Gal. 6.7.

First, as touching the title of learning, I reuerently yeeld it ouer to my betters, that woorthily deserue it: hauing nothing my selfe to boast vppon, but painefull crosses, grievous afflictions, sicknes of body, troubles of mind, and wrestling with want & necessity. Beseeching God to graunt me patience, and his holy spirite, to vse in some measure, that little I haue conceiued by reading the holy scriptures, and learned mens bookes. Exhorting all men euen in christian charity, and the feare of God: That though it were as simple a scholer as Balaam asse, that shall iustly reprove your wicked behaviour, and tell you the trueth: do not strike him, but go about your owne amendment: least you seeme to kicke against the prickles, or stryue with God: who will neyther bee mockt, nor dallied withall.

Touching my recreation, I aunswere with Spiridion Bishop of Cirrhus, when hee was demaunded why hee durst flesh in Lent: I dare freely ea



## To the Reader.

quoth he, because I am a christian. So dare I  
freely hunt and shoote, for my health and  
recreation, intimate place, & company con-  
uenient: because I am a christian: & know  
how to vse them, without offence towards  
God, or abuse to my neighbour. *Requies &*  
*ludus, in vita necessari*, saith Aristotle. Both the  
body and the mind, are sometimes to be re-  
freshed with playes, saith Peter Martyr: to  
make vs afterwards more prompt vnto gra-  
uer matters. For as there is a time to weepe  
and mourne, so is there a time to laugh and  
be merry. When God sent the prophet to cō-  
fort his people of Ierusalem: amongst others  
his mercies, he promised them this security:  
that their boyes and damfels, should sport  
and play in the streetes. Mirth, ioy, prayse,  
and thankesgeuing, shall be heard in Syon,  
sayth the Lord. Defraud not thy neighbour  
of his liberty, saith Iesus Syrach: neither de-  
spise him in his mirth. Take thy pastime at  
home, and do what thou wilt (sayth he) so  
thou do none euill. When thou hast dischar-  
ged thy duety, saith the prophet: sit downe  
with the people and be merry. The Apostle  
himselfe exhorteth men, to loue and delight  
in

Ethickes  
lib. 4.

upon the  
Iudges  
cap. 14.

Preach. 3.  
Rom. 12. 13

Zach. 8. 5.

Esay. 51.

Eccle. 7.

31.

32.

Esay 65.

1. Pet. 2. 17.



*To the Reader.*

in brotherly fellowship. And daily experience teacheth, that honest pastime, is a great occasion of frendly meetinges, And neighbourly conference, the cognisance of humane society: A meane to foster and cherish, concorde and amitye amongst men. Whereas the contrary doth rather engender melancholike hatred and disdaine. As for such grim churlish Timons, curious Stoicall hipocrites, and wayward scrupulous fooles: whose willes are too obstinate for their senses: their wittes too headstrong for their wisdom: and their dumpish natures, too peeuish, to enter league with reason: Are more fit to liue in Diogenes tub, or Trophonius denne: then for humane society, amongst honest men. And wot you what Master Tusser saith: There is oftentimes sene no more very a knaue: then hee that doth counterfait most to be graue.





# THE HUNTING OF ANTICHRIST.

A briefe description of the Church of Rome from the time of Christ, vntill our present age.



**A**s the vngratefull **Jewes** of an obstinate blindnesse, had most cruelly persecuted, and condemned to the crosse, that pure guiltlesse innocent, the onely Saviour and Redemer of the world: so after his triumphant Resurrection, and glorious Ascension, the spitefull heathen Emperours of Rome, hauing the whole power and iurisdiction of all Asia, Affrica, and Europe in their hands, intending vtterly to abolish his name, and extinguish his religion for euer, as befoze they had crucified the heade, sought still by all meanes possible with most grieuous afflictions, painefull torments, and horrible kinds of death, to persecute his pooze dispersed members, for the space of 300. yeares together: till the Lord of his fatherly affection, taking pitie of his pooze dispersed flocke, raised vp that godly and famous instrument, Constantine the great. After their long and lamentable troubles, to snaffle Satan and set them in quiet rest and safetie. This Constantine the first Christian Emperour, to confute the infectious heresies of Arius, with his pestilent Disciples, and to set an vniforme order in the Church assembled at Nicene a Citie of Bithinia, a generall councill of 318 graue and learned Bishops, himselve being present: where it was decreed, that the vniuersall Church should be deuided into foure Provinces: and foure chiefe Bishops, Patriarkes or Metropolitanes

The ten persecutions of the primitive Church vnder ten heathen Emperors.

Anno. 320.

Anno. 300.

Pope Pius. 2.



politans to be head-Pastours and gouernours of the same :  
 Namely the Patriarke of Rome , of Alexandria , of Ierusa-  
 lem, and of Antioch : and after in stead of Antioch , came in  
 Constantinople : and so long as the Church was gouer-  
 ned in this order , though in outward rites and ceremonies  
 there was some difference , yet so well they agreed in one  
 Catholike doctrine , as it mightily increased and flourished,  
 till Sathan the authour of mischief had so greatly infected  
 the minde of John Archbishop of Constantinople , as at  
 length he presumed to chalenge vnto himselfe the proude  
 title of vniuersall Bishop, Pope, or Arch-father : assembling  
 a councell to establish and ratifie his throne. But Gregorie  
 then Patriarke of Rome , affirmed him in his chalenge to  
 bee no other but the forerunner of Antichrist, alledging the  
 saying of Chrysostome , Quicumque episcoporum pri-  
 matum in terra desiderabit, confusionem in coelis re-  
 periet.

Anno. 420.

Nic. Can. 6.

Chrysostome.

About this  
 time began  
 Mahomet to  
 conquire and  
 reigne in the  
 East.

Untill the death of this Gregorie the basest of all the  
 Bishops before him , and the best of all that came after him,  
 the Sea of Rome remayned in some reasonable order , not  
 presuming to exalt her selfe aboue her sister-Churches , till  
 Boniface the third succeding in that sea within thre yeares  
 after his decease , obtained of Phocas that wicked vsurper  
 (who of a common souldier , by consenting traitterously to  
 murther Maritius his soneraigne, with his wife and sonne,  
 aspired to the Empire) that he and all his successours should  
 bee called supreme head of the vniuersall Church. The  
 same title which his predecessour had left for Antichrist.  
 At which time (as it is written) was heard a voyce in  
 the ayre , saying : Hodie venenum infusum est Ec-  
 clesiae.

Afterwardes through the liberalitie of good Princes,  
 especially one Mathilda a noble Dutchesse in Italie (who  
 made the sea of Rome heire of all her landes and reuenues)  
 the Bishops beganne to growe in wealth and prosperitie,  
 and the more they flourished in the worlde , the more they  
 swelled in pompe and pride . And the more they shut vp  
 and swelled, the more Gods holie spirite forsooke them, till  
 at



at last they had cast of the lawes of Simon Peter, and were become in conditions and manners like Simon Magus, Caiphas and Judas, so as that which was ordeyned to bring men vnto God, was made an occasion of falling from God: for riches begat ambition, and ambition destroyed religion: or after S. Augustine, Religio peperit diuitias, & filia deuorauit matrem. Gal. 2.9. Augustine.

Nowe to open the filthie detestable doings of that Romish rabble, from the time of their first corruption: what superstition they practised, what heresies they taught, what hypocrisie they vsed, what vice they maintayned, and what bloudie warres they raised: setting Princes together by the eares, and the sonne agaynst the father, woulde not onely loath honest natures, but also infect the verie ayre. Some Popes came in by Simonie, some by Negromancie, and some by poysoning. It is wrytten howe Siluester the second, a sorcerer, gaue himselfe to the deuill, conditionally that hee would helpe him to be Pope. John the thirteenth was noted for a wicked person, euen from his youth: namely a whoremonger, and a cruell tyrant. Of some of his Cardinals hee pulled out their eyes, of some he cut out their tongues, and of some their noses. He made the Palace of Laterane a Stewes, committed incest with two of his owne sisters: and in the ende being taken in adulterie with a mans wife, was slaine of her husband. John Stella a Venetian.

John the thirteenth and twentieth, had these crimes proued agaynst him, that hee was an heretike, an hypocrite, an inchanter, a murtherer, that hee had hyred a Physition to poyson the Emperour, and was therefore by the Councell of Constance deposed.

John the two and twentieth, and Clement the senenth, were ranke heretikes, openly denying the immortallitie of the soule.

In the space of nine yeares was nine Popes, one hysing another out of his place.

Againe three Popes raigning and raging at once: as Benedict the first, Siluester the third, and Gregorie the first.



[ar. 23]

Though the Pharisees were not to be followed, yet were they to be heard: but the Romish rabble whose doctrine standeth chiefly upon lying visions, and prodigious fables, are neither to be followed nor heard, the effect whereof is this.

This doctrine agreeth with the worde of God like harp and harrow, conferre the places.

Ro. 10. 20. 28.  
Gal. 2. 16. 21.  
Luke 17. 10.  
Gal. 3. 10. 11.  
1. Tim. 2. 5.  
Ridiculous.  
Rom. 10. 14.  
John 14. 6.  
John 6. 44.  
John 3. 16. 18.  
Rom. 6. 23.

That it is possible for man to keepe the law. That all actes of charitie deserue eternall life. That the woorkes of Friers do merit Paradise. That Saints can by their merits saue all men that pray vnto them. That whosoever is buried in Saint Frances habit, is deliuered from the paines of Purgatorie. That our Ladie by her virginittie can saue all women that call vpon her: attributing vnto her that which in Dauids Psalmes is spoken of the father and the sonne. In thee, oh Ladie, haue I trusted: haue mercie vpon me, oh Ladie: The Lorde saide vnto my Ladie, sit thou on my right hande, &c. The absolution they gaue to their penitentiaries, is in this maner. The passion of Christ, and the merits of the blessed virgine Marie, Saint Peter, Saint Paul, and all other be Saints and be Saints of Paradise, be vnto thee in remission of thy sinnes. In these and such like dependeth their whole religion.

Thus was the worde of God neglected, true religion defaced, the right way to saluation abolished: and vice vnder a shew of vertue maintained. For vnder a cloke of professed pouertie, they possessed the riches of all lands. Under a shadow of being dead to the world, they ruled it at their pleasure. Under the colour of bearing the keyes of heauen and hell: they crept both into mens purses and their consciences. And like as the Scribes and Pharisees in bragging so highly of the Temple of the Lord, destroyed in deede the true Temple of the Lord: so these vnder the title of Christ and his religion, haue indeede persecuted both Christ and his true Religion. And vnder the name of Catholike Church: haue most cruelly oppressed the true Catholike Church. And colouring their proceedings with in nomine domini: haue put the true members of Christ to death, pro nomine domini.

And like as in the Primatiue Church, Satan perceiuing he could not preuaile against the person of Christ himselfe:

In nomine domini, incipit omne malum.



selfe: turned all his force and malice against his poore mem-  
 bers. So being let loose again in this latter age, worketh still  
 what hee can to hinder the glory of God, and saluation of  
 man. Whose speciall instruments, **C**og and **M**agog, the ty-  
 rannous **T**urke and bloud-thirstie **P**ope, ruling the worlde  
 at their pleasure, haue so vehemently conspired with all se-  
 ueritie and meanes possible to subuert, deface, and utterlie  
 abolish both **C**hrist, his **C**hurch and religion: as if either the  
 furie and malice of **S**atan, the strength and power of man,  
 the wit and pollicie of the worlde, cruell tormentes, paines of  
 death, or hell gates, coulde haue preuailed: no crueltie coulde  
 euer bee inuented, which hath not bene attempted. Yet so  
 mightily hath the **L**ord alwayes preserved his poore despised  
 truth, and strengthened his afflicted members: as no threate-  
 ning, paines, or kinde of death, coulde euer so feare or terrifie  
 them: but that from time to time, they haue alwayes stood  
 in defence of the truth against the tyrants of the worlde, and  
 preuailed. In whom both in their liues and deaths appeared  
 manifest tokens of **G**ods diuine working, far beyond mans  
 reach: being so readie in their answeres, so patient in their  
 imprisonment, so strong & constant in their sharp tormentes,  
 so willing to pardon their enemies, and so cheerefull & coura-  
 geous in suffering, that so they might winne **C**hrist, they fea-  
 red neither gallows, tearing their members, pressing theyr  
 bodies, nor all the grievous tormentes that wicked worlde-  
 lings coulde deuise. Having two speciall markes of **G**ods chil-  
 dren: outward persecution, and inward comfort in the holie  
**G**host. In the worlde you shall haue affliction (saith our Sa-  
 uiour) but in me you shall haue peace.

Iohn. 16. 33

Thus was the **P**opes honour first begotten by presump-  
 tion, borne by ambition, nursed by by superstition, increased  
 by violence, and defended by false wresting the **S**criptures.  
 And from a rotten roote arose rotten branches, which sent  
 theyr rottennesse into euerie twigge: whose contagious  
 infection, flowing continually from one to another, is con-  
 ueyed from the ancestors to the posteritie. Whereby **R**ome  
 of a schoole of vertue, became a sinke of all vice: of a daugh-  
 ter of peace, a beldame of debate: of a louing mother, a hate-



Act. 10. 25. 26  
Apoc. 22. 8. 9

full stepdame, or rather a proude frantike whose delighting  
in murther and bloodshed, whose Pilots are turned to cruell  
pirats, rakers of riches, & cōtenders for woꝛldly mastery.

That Rome is Babylon, and the Pope and his Cleargie  
Antichrist.



Now that Rome, or rather the Empire,  
Monarch or dominions thereof, is that  
daughter of Babylon, the sea of Anti-  
christ, so liuely described of Daniel by 4.  
monstrous beastes, containing both the  
crueltie of the leopard, the beare, and the

Lion, and so liuely painted out in the Apocalips by another  
beast, muth after the same shape, colour, and condition, ha-  
ving seuen heads and ten hozns. And also by that great pur-  
ple coloured whose, sitting vpon many waters, it appeareth  
plaine and manifest, in that the Angell himselte expoundeth  
that purple whose to be that great Citie Babylon, the mo-  
ther of all abhominatiō, which beareth rule ouer the kings  
of the earth. And the seauen heads of the beast, to bee seauen  
mountaines or hils, wher vpon the woman sitteth, which all  
writers, historiographers and poets affirme to be a plain de-  
scription of the Citie of Rome: which because of her abho-  
minable filthynes, is spirituallly called Sodoma: for keeping  
Gods people in bondage & slavery, Egypt: and for her like-  
nes in conditions, Babylon.

That good smelling dog Tertullian, who liued about 200  
yeres after Christ, discoursing of figures and things figured,  
sayth, that Babylon in the Apocalips beareth the figure of  
the Citie of Rome.

That swete mouthed hound Chrysostome, feeling a hot  
sent of his game, calleth on to his fellows in this manner:  
Like as the Persians came in the place of the Caldeans, the  
Grecians in the place of the Persians, and the Romanes in  
place of the Grecians: so shall Antichrist usurp the Empire  
of the Romanes.

That famous sinder S. Augustine affirmeth, that at the  
same

Daniel. 7

Apoc. 13

Apoc. 17

Apoc. 5. 9

Apoc. 11. 8

Tertullian.

Chrysostome  
in his Com-  
mentaries vpon  
the second  
Epistle to the  
Thessalonians



same time when the first Babylon, being alwaies enemy to the Citie of God, was destroyed in Caldea, least the Citie of God should want an enemy : the second Babylon, which is the Citie of Rome, was erected in Italy.

De ciuitate Dei.

The good shepherds dog Saint Gregorie, hauing found out that monstrous Hydra, giueth warning to his flock, saying, He that shall claime to himselfe the title of vniuersall Bishop, and shall haue a gard of Priests to attend vpon him: that same is Antichrist.

Gregorie in his 4. booke of Epistle. 38

That well flewed hound Saint Barnard, hauing found of his footing, doth spend his mouth in this manner. That beast of the Apocalips, to whom is giuen a mouth to speake blasphemie, and make warre against the poore Saints, possesseth Peters chayre, as a lyon prepared to his pray.

Barnard in his Epistle 125.

That trustie and diligent searcher Ireneus hauing ranged the Forrest of y Apocalips, where it is said, that the number of the beasts name is 6 6 6. saith, that this Greeke word Lateinos, the Latine man, was thought to bee the name of Antichrist, which being numbered by the Greeke letters, after their order and manner of accounting, maketh iust 666. And in the Latine tongue, Dux Cleri, the Captaine of the Clergie, doth the same, as followeth.

Ireneus bpo the 13. chap. of the Apocalips

|                                      |   |     |                                      |     |
|--------------------------------------|---|-----|--------------------------------------|-----|
| L<br>A<br>T<br>E<br>I<br>N<br>O<br>S | A | 30  | D<br>V<br>X<br>C<br>L<br>E<br>R<br>I | 500 |
|                                      | A | 1   |                                      | 5   |
|                                      | T | 300 |                                      | 10  |
|                                      | E | 5   |                                      | 100 |
|                                      | I | 10  |                                      | 50  |
|                                      | N | 50  |                                      | 0   |
|                                      | O | 70  |                                      | 0   |
| S                                    | S | 200 | I                                    | 1   |

666

666

The



## The generation of Antichrist.



First the deuill begat darknesse, darknes begat ignorance, ignorance begat error, error begat merits, merits begat the Masse, the Masse begat superstition, superstition begat hypocrisie, hypocrisie begat lucre, lucre begat purgatorie, Purgatorie begat abundance, abundance begat pompe, pompe begat ambition, ambition begat the Pope & Cardinals, and the Pope & Cardinals brought forth tyzannie, murther of Saints, & licence to sinne, the end whereof is death and vtter destruction.

To conclude, forasmuch as Christ himselfe was accused of high treason, against the Romane empire, persecuted, condemned, and crucified, within the circuite of the Romish dominions, by the Romish officers, & according to the Romish lawes: it must needs follow, that the same Empire which hath so persecuted the head, should bring forth that monster which should persecute the members.

Anselmus.

<sup>2</sup>.Thes.2.4

Anselmus affirmeth, that Antichrist shall come vnder a cloke of holinesse, and shall promise the kingdome of heauen.

The Apostle sayth that hee shall sit in the Temple of God, and be worshipped as God. But seeing there is none that exalteth himselfe so high in the Church of God: nor so lyke in all qualities, properties, and conditions vnto Antichrist, as the proud Pope of Rome, who taketh vpon him to forgive sinnes, which is proper to the office of God onely, to shut and open heauen gates at his pleasure, and to bee worshipped aboue all kings and Princes: he shall surely at this time, by my consent, stand for the head: his greasie shauers, as Cardinals, Bishops & Priests for the bodie: and his rascall rable of Monkes and Friars, for the venimous tayle of that monstrous dragon. And if any other Antichrist chance hereafter to be more manifestly reuealed, I will then recant and confesse mine error. But if the Lions skin were once pluckt off from those wilful blind asses, they would some appeare in theyr lykenes, as hypocrites, wolues and foxes.

The



The sweete and pleasant crie of Gods chosen Houndes in  
pursuing of Antichrist.



**I** were too long to recite but even the  
most principall of those godly instruments  
indued with learning, knowledge and  
iudgement, to discern light from darke-  
nesse, truth from falsshode, and religion  
from superstition: whome it hath pleased  
the Lord of his fatherly kindnesse to moue  
and stirre vp both by preaching and writing, to rouse that  
seuen headed monster out of his denne, and pursue him in  
chase. Who haue not onely ript vp and layde open to the  
view of the world, the filthie corruption of that proude Ro-  
mish sea: but also by notable parables and similies prophe-  
cied the fall, ruine, and vtter confusion thereof.

Gal. 2. 11. 14.

In the yeare of grace 1160. One Peter Waldus Ci-  
tizen of Lyons, a man both rich and verie well learned,  
walking amongst others in their accustomed place of mee-  
ting: it chanced one of the companie to fall suddenly downe  
and yeld vp the Ghost: which heauie example so terrified  
the sayd Waldus, as thereupon he was stricken with a deepe  
and earnest repentance of his former life, & seeking with a  
feruent desire to refozme the same: began first to giue large  
almes to the poore and needy. Secondly, to instruct himselfe  
and his householde, in the doctrine of the Gospel. Thirdly,  
to exhort all men that came vnto him, to repentance and  
amendment of life. And the moze his fame spred abroad, the  
moze did the people frequent about him, some to heare his  
doctrine, and some to receiue his almes. Which geare com-  
ming at last to the eares of the Romish Prelates, they neuer  
ceased bering, and persecuting both him and his fanozers,  
till at length by violence they were all driuen out of the Ci-  
tie: who dispersing themselues into diuerse countries, were  
compelled to liue poorely: some in Bohemia, some in Germa-  
nie, and some in the valleyes of Angron, Lucern and Pe-  
rousse in the countrie of Piedmont, vnder the Duke of Sa-  
uoy.

Anno, 1160.



Anno, 1380.

people of Merindoll and Cabriers to inhabit in certaine desert places in the Countrie of Prouence in France : some about Lions, and some at the foote of the Alpes : being men of such honest behauiour, vpzight conscience, and vertuous conuersation, : so iust and constant in their dealing, pitifull and charitable one to another, diligent and painefull to get their living with truth and honestie (offering that if all the Vniuersities in Christendome, were able by the woꝛde of God to repꝛoue their doctrine, to yeld and confesse their errors) that their very enemies who continually sought their destruction, could not iustly accuse them of any crime : saue onely for speaking against the corruption of the Romish Clergie : and forsaking the Bishop of Rome his authoritie, cleauing onely to the woꝛde of God. For which cause they were so odiously detested and abhorred : that a law was made vtterly to destroy them all, both man, woman and childe, as a people vnwoꝛthie to liue vpon the earth. Till it pleased the Lord after many horrible murthers, cruell conflicts and grievous persecutions for the Gospel, to fight for them to the confusion of their enemies, and preservation of his truth. Some called them Lowlards : some the poore people of Lyons : but for that they were the followers of Waldus, they were all called Waldenses till the time of Luther, when they began to be called Lutherians and Protestants.

Amongst many others, I can not passe ouer that valiant Bohemian hunter Zisca, who after he had beene victor in defence of the Gospel, agaynst that monstrous dragon in eleuen bloudie battels, whose very name in the field was a terrour sufficient to quaille the enemy : at last falling sicke and readie to yelde his debt due vnto nature, did valiantly comfort and cheare vp his sorrowfull countrymen in this maner. When I am dead (quoth hee) take my skinne, and make thereof a drum to vse in your warres : for as my name was a terror to those Romish wolues in time of my life, so will the very rattling of my skinne, enforce them for feare to runne away when I am dead.

The authour of the Plowmans complaint, was (no doubt



doubt) a most cunning and diligent hunter, who in great Anno. 1170.  
 behemencie of spirite painted Antichrist in his colours, and  
 layde open to the world the intollerable corruption of his Ro-  
 mish rabble.

That trustie trailer Saint Barnard in his booke of Barnard in  
 Considerations, calleth the Popes Court a denne of his booke of  
 theues, wherein (sayth he) is left no shewe of Peters suc- considerations  
 cession.

Petrarca Archdeacon of Parma, a good smelling dogge, Petrarca in  
 saide in his time, that the sea of Rome was become the mo- Epist. 20.  
 ther of idolatrie, the Schoole of errour, and the Temple of  
 heresie:

Robert Grosset Bishop of Lincolne, a well flewed Anno. 1254:  
 hound, calleth on agaynst that seven headed Serpent in this  
 maner.

Eius auaritiæ, totus non sufficit orbis,  
 Eius luxuriæ meretrix non sufficit omnis.

John Wicklif an eger bloudhound, tied vp in the Uni- Anno. 1370  
 uersitie of Oxford: so hunted and shaked that venemous  
 Dragon in his time, as the woundes he gaue him, coulde ne-  
 uer yet be cured: for the which by a decree in the Councell of  
 Constance, he was taken vp fortie and one yeares after his  
 death, and burned to ashes.

When the Popes owne darling Thomas Becket had Tho. Becket.  
 bene at Rome, and perceyuing the filthie corruption of that  
 proud Sea: vttered his conscience in a letter to his friend  
 the Bishop of Wentz, in this manner: Mater Roma (quoth  
 he) facta est meretrix.

Pope Adrian himselfe, seeming greatly to mislike the Pope Adrian.  
 crueltie of his predecessours, brast suddenly out in these  
 woordes. Succedimus non Petro in pascendo, sed Ro-  
 mulo in Parricidio.

Saint Briget, whome the Church of Rome hath Briget. 1349.  
 not onely canonized for a Saint, but also a Prophe-  
 tesse, in her Booke of Revelations calleth the Pope a  
 murthrer of Soules, a spiller of Christes flocke, more  
 cruell then Judas, more proude then Lucifer, more  
 vniust then Pilate, and more abominable then  
 the



Apoc: 18. 12.

the Jewes: whose sea shall be cast downe (quoth she) like a millstone into the sea.

Anno. 1354.

In the yeare of grace 1354. rose by two learned Fryers, preaching openly to the Popes face: that they were by a Revelation from God commanded, to declare the Church of Rome to be the whoze of Babylon, and the Pope and his Cardinals, Antichrist, for which they with diuers others for the like offence were committed to the fire, and burnt to ashes.

The ruine of that proude Sea, was long ago prophesied by a parable of a certaine bird, who being deckt and adozned with the fethers of all other birds in the fielde, became so hautie, proude and disdainfull, that shee fell to pounce and beate the rest of her fellowes: whereupon assembling together, they agreed with one consent, that euerie one shoulde take againe his owne feathers and so leaue her naked.

Theodorus.

Anno. 1380.

Theodorus Bishop of Croatia, in the yeare of our Lord 1380. did prophesie, that the Sea of Rome which was so horrible polluted with Simonie and auarice, should bee vtterly subuerted and ouerthrowne for euer: and that the true Church should flourish. Hereunto agreeth an olde prophesie in these wordes:

Papa citò moritur, Cæsar regnabit vbique;

Et subitò vani cessabunt gaudia cleri.

Anno. 1516.

Pope Leo the tenth, creating in one day thirtie and one Cardinalles: at which time fell such grieuous tempest, thunder and lightning, as in the same Church where they were created, the image of Iesus was violently remoued out of his mothers lappe, and the keyes out of Saint Peters hand: which many did interpret to foreshew the subuersion of that proude sea.

The Hebrew doctors or Rabbins affirme, that in the same night that Israel came out of Egypt, all the Idolatrous temples of that countrie, by earthquakes and lightnings were destroyed. When Lot was departed out of Sodome, by fire and brimstone, it was vtterly consumed: And so shall Antichristes Idoles of error. Go out

of



of Babylon, oh my people, sayth the voyce of the Lord, that you be not partakers of her plagues: for her sinnes are gone up to heauen, and god hath remembred her wickednesse. Apoc. 18.4.5.

All that will liue godly (sayeth Mantuan) bee packing from Rome, for there all things are lawfull, but to be good it is not lawfull. Mantuan.

About the time of Saint Briget, one John Hilton an English man did prophesie, that in the yere 1516. one should come and vtterly subuert all Monkerie.

In like maner, John Hus, and Jerome of Prague, bee condemned to the fire by the councell of Constance, for inueying against the abuses in the Church of Rome: at the place of their execution, did prophesie that after an hundred yeares were come and gone, their enemies should yeld account to God & them. Which three prophesies were verified by Luther, who began to write in the yere of Saluation, 1516. iust an hundred yeares after. Anno. 1145.  
Anno. 1416.  
Anno. 1516.

These with many other faithfull witnesses, haue boldly both preached and written against that sinke of sinne, the sea of Antichrist, painting out those Romish wolues in their colours: yet could they neuer preuaile till the comming of Luther, who as the rest had touched only their filthie liuing, he goeth on further and reprooueth their superstitious doctrine, not seeking the man, but shaking the seate.

It chanced that Leo the tenth, vnder the pretence of warre agaynst the Turke, had sent out his pardons into all Realmes christened, perswading the people that whosoever would giue ten shillings, should at his pleasure deliuer one soule out of purgatorie; but one dodkin lesse the ten shillings, would profite nothing. Whereupon this famous and sweete mouthed hound, taking then his fit occasion, so hunted his Bull, as vtterly spoyled his sale, so tossed his seate, as it could neuer stand steddie after, and set his triple crowne so farre a worie, as it will neuer be set straight againe. They set hea-  
uen so fast  
vnto others,  
that except  
spedy repen-  
tance there  
will be no  
place left for  
themselves.  
Anno. 1516.

Shortly after began to rowle our noble and valiant Lion of England, Henrie the eight of famous memorie: who taking his borespeare in hand, vntoopling his trustie kenell of English houndes, our godly and learned prelates well Henry. 8.  
Ridley, Cran-  
mer, Latimer,  
and Hooper,  
with others.



Edward 6.

Elizabeth: the  
seuenth, or  
rest of God,  
and fulnesse of  
his othe.

taught to chuse and hunt their game, so coursed that benes-  
mous Dragon, pearced his bodie, razed his holdes, and defa-  
ced his denies: as inforced him with vncurable wounds to  
retire to the sinke from whence hee came. Who yelding at  
length his debt due vnto nature, left off his line, that god-  
ly and valiant Champion Prince Edward, who as eager  
and couragious as his father, pursued with might and  
maine, that greuous enemy to Christ and his Gospel,  
fill vntimely death (to Englands wo) bereaued vs of that  
worthy and precious iewel. After whose decease (for our  
sinnes no doubt) that bloudie monster according to his  
woonted manner, began afresh to rouse and rage agaynst the  
poore members of Christ: persecuting his truth, and putting  
out againe the light of our soules. Till at the last, it pleased  
the Lorde in his mercy to send vnto vs that chosen vessel,  
that famous wonder of the worlde, that noble Lionesse,  
of the right royall race of the English Princes, Eliza-  
beth, his saythfull annoynted handmayde our gracious so-  
ueraigne Queene and Mistresse. Whose very name: (the  
seuenth of God: the rest of God: and fulnesse of the othe  
of God) doeth signifie vnto vs, that as the blessings of God  
were accomplished in Henoch the seuenth from Adam, and  
David the seuenth sonne of Iay: so in our Elizabeth borne  
in the seuenth moneth of the yere, and seuenth day of the  
weeke, our Christian Sabbath, the Lorde will performe  
the fulnesse of his othe and promise which he sware vnto  
our fathers, in heaping the treasure of his mercies vpon those  
that feare and loue him: and execute the terrour of his iu-  
stice, on those that hate and loath him. Being the seuenth  
vertuous Prince since William the Conquerour: in whom  
as in a mirrour of vertue, doe rest the fortitude of Iosua,  
with noble Henry the second. The magnanimity of Gedeon,  
with valiant Edward the third. The triumphant victories of  
Nachabeus, with inuincible Henrie the first. The prudent wis-  
dome of Salomon, with her good grandfather Henrie the se-  
uenth. The zealous affection of Czechias, with her noble fa-  
ther Henrie the eight. And the godly deuotion of David, with  
her religious brother Edward the sixth. Who for the loue of  
that



that noble Lion of the tribe of Juda, that so wonderfully hath preserved her, from so many horrible and treacherous conspiracies, both forreine & domesticall : hath most valiantly with honourable Judith, cut off the heade of proud Holifernes. *Judith. 13.*  
 With faithfull Deboza, deliuered Israel from the tyrannie of *Judicum. 4,*  
 Hiera. With vertuous Hester, endangered her owne life to saue her people and defende the truth. With godly Josia, cleansed the land from Idolatrie, and restored Religion to *2. Chron. 34.*  
 the children of God. And by uncoupling her matchlesse crie of sweete mouthed houndes : the graue godly and learned Prelates and Pastors of our Church : hath so hunted, tossed and chased that Romish Antichrist, with all his superstitious trash and traditions, out of the Forrest of England : as (except by stealth in priuie corners) he dare not once be seene to shew his head. The Lord in his mercie still preserve, defende and keepe her Maiesties person in health, wealth, honoꝛ and prosperitie, that to the ioy and comfort of all her loyall, true and faithfull subiects : she may long continue, liue and reigne an olde mother in Israel : and he that from the bottome of his heart will not say, Amen : I wish a halter about his necke to ease his grieve.

Of seditious Schismatikes, sprung vp in our time.



**N**owe Satan the moulder of malice & mischief, seeking stil with tooth and nail what possible he can, to hinder the woꝛd of God, and saluation of man : perceyuing how his Romish instruments, so manifestly reuealed to the whole woꝛld : wil no longer serue his purpose : hath lately found out a newe kind of pꝛeuiſh impes, who vnder an outward shewe of vehement rowlers against Antichrist, doe rather in diuers points ioyne with him. For if they be narrowly noted, and with indifferent eie looked into : while they would seeme most sincere and simple, will be found in truth most craftie and subtil. And vnder a colour of pursuing the chase with open mouth : to run with the hounds, and hold with the hare.

And here wee haue to note, that though in some places  
 of



August in  
epist. 120.  
Phil. 3. 3.  
Erasimus A-  
pothege.

Miche. 7. 6.  
Tob. 3.  
2. King. 16.

The Lord  
knoweth who  
are his.  
2. Tim. 2. 19.

Ezech. 13. 3.

of the holy Scripture, the name of dogge be taken in the better part : as those gentle gaming hounds, whose nature and propertie is to hunt and chase the wilde and rauenous beasts onely : yet most commonly it is taken rather for the currish kind, whose qualities are to bite and pinch, not the noysome wolfe, but harmelesse sheepe, and in stead of false theues to barke and snatch at true men. According to Saint Augustin, Canes eos appellans, qui plerunque contra innocentes latrant. And therefore (sayth the Apostle) beware of dogges, beware of concision. Diogenes being asked why euery body called him dogge (quoth he) because that of those, which giue me any thing, I am alwayes fawning: and at the rest which giue me nothing, I am alwayes barking. But a number of vnmanerly puppies in our time, are alwayes barking, and snatching, not onely at straungers which denie their desire, but also their very fellowes and friends, that wish them better then desert. They hunt-conter much like Raguels maide, that flaunderously abused Sara his daughter, and that spitefull Semei that railed against David : of which sort of dogs are diuerse and sundrie kinds.

Some are like the dogge called Agaseus, the gaff-hound, whose propertie is to hunt onely by the eye : so these, in spying out other mens infirmities, are as quicke and sharpe sighted as Linx, but in decerning their owne faults, blind as beetles, taking themselves onely for true Israelites, and the rest for Egyptians.

Some are like the dogge called Lunarius, the Moone, whose nature is continually to barke at the Moone-shine in the water : so these are neuer quiet, but alwayes barking, that neither prince, prelate, nor people, can either rest for them, or know when danger is by them: & therefore better no dogs then such balling curs. Woe be to such foolish prophets as follow their owne spirits, and speake where they see nothing.

Some are like the blind dog, who though he can see nothing himselfe, yet in hearing others barke, must needs of custome brawle for companie. Or like those peeuish waspes, which if one begin to sting, a number wil sting for fellowship. Against these the prophet David complaineth. Many dogges haue



haue compassed me, they came about me like Bees, and were extinct euen as the fire amongst the thornes: but in the name of the Lord will I destroy them.

Psal. 22. 118.

Some are like the dog called a snatcher, whose propertie is in learing of one side with a disdainfull eye, to bite or pinch priuily. Such were those Pharasaicall hypocrites, that layde waite to trippe Christ in his wordes: and those three craftie knaues, that gaue euidence against him.

Luk. 11. 53. 54.

Mar. 14. 58.

Some are like those greunning dogs, which the Prophet David speaketh of, that runne here and there for meate, and grudge if they be not satisfied. Or those sorrowfull marchants in the Apocalips, that mourne with heauie countenance for the fall of Babylon, or those disdainfull labourers that murmured agaynst the good man of the house, because hee was moze liberall to others then to themselues.

Psal. 59.

Apoc. 18. 19.

Math. 20. 12.

Some are like the little sitting hound, called folly, the whelp of fanisie: whose studies are chiefly applied in seeking for nouelties, to feede the tickling eares of fine mincing Mistresses, and wanton coy-dames: who according to the Apostles doctrine, doe get them a heape of teachers after their owne lusts, to Catechise them, not in open place, but priuie closets, as best shall like their daintie appetites.

2. Tim. 4. 2.

Some are like those flattering curres, that saluoe when they intende to bite: which speake friendly to their neighbours, but imagine mischief in their hearts: as Joab came to Abner, and Amasa with a friendly countenance, and smote them vnder the small ribbes that they died. Against these the Prophet himselfe complaineth, It is not an open enemy that hath done me this dishonour, but euen thou my companion and familiar friend.

Iere 9. 6. 7.

Psal. 20.

2. King. 3.

2. King. 20.

Psal. 55.

Some are like the dog called Canis furax, the thēuish cur, such were those whispering conspirators, that sought with Absalon, to steale away the peoples hearts from David. And such are these murmuring cōplainers of our time, who priuily in corners (and where they dare in open place) seeke what possible they can, to seduce her Maiesties subiects, to cōceyue a lothsomenesse and misliking of her godly gouernement, and order in religion established.

2. King. 15.

Like Aeteons dogs that would not know their master though he cried vnto them, Aeteon ego sum, domini nū cognoscite vestrum.



Like the  
biper.

These are neither dumbe, nor idle dogs, but diligent searchers, bitter barkers, and painfull labourers. But what saeke they? Under an hypocriticall shewe of holinesse, to stirre by priuie intimities, secret grudgings, and ciuill discordes euen in the very bosome and bowels of our mother, distracting her members, and like cursed Cham vncouering her shame to the world.

To what purpose is their barking? to abuse with odious railing slanders, the most graue, godly and learned fathers of our Church, by whom the Gospell of Christ, for the space of thirtie yerres together, hath bene so plentifully planted and taught, and taken such deepe rooting in the hearts and consciences of many thousands in England (to Gods honour be it spoken) as neither Antichrist, nor his cursed members, can once seduce or remoue them. They labour painfully, but to what ende? To confound that calling which in all ages hath stood next to the scepter: First the Prince, then the Priest: Moses and Aaron in the common wealth of Israel: And the King and the Prophet in the kingdome of Iuda. And to controll a state, which for prudent pollicie, christian order, and quiet gouernement, by our most gracious soueraigne, and her graue, wise and learned Councell, in whom it is dayly fauoured and blessed of God, all the kingdomes of Europe cannot match: only theselues the blot & blemish of our church: who because they are not made equall to our Bishops are male-content, & the more gape for the spoile, crying with the pœuiss woman, nec mihi, nec tibi, sed diuidatur. They would be gouernours and teachers of order, that refuse to be gouerned by order. They would be iudges of the lawe, that disdain to yelde obedience to the lawe. And would take vpon them to be reformers of Churches and states, that will neither be reformed themselves, for Prince nor Prelate. I am verily perswaded, and so are mo then I, that Harding, Dozman and Whacklocke, with all the rest of that Romish rabble, which haue written agaynst the Gospell and Ministerie in Englande, since her Maiesties most happie reigne, haue not done more harme by all their pœuissent Bookes, then these and their factions by their pœuiss

2 Sam. 3.



with prating and pernicious rayling.

When all Egypt was plagued for Pharaos offence, Moses and Aaron went not muttering to the people, but told their message plainly to the king himselfe. When for Achabs offence the whole countrie was like to starue for want of raine, Elias went not murmuring to the people, but boldly to y<sup>e</sup> king himselfe, saying, It is thou & thy fathers house that hath brought this plague vpon Israel. When David had committed most grievous offence agaynst God: Nathan went not to discover it vnto his subiects for feare of rebellion: but to himselfe, saying, Thou art the man, it is thou that hast done this deed. When Herode had committed incest with his brothers wife, John Baptist went not to open his fault amongst the Commons: but came to himselfe, saying, It is not lawfull for thee to haue her. Nowe if it bee the propertie of true Prophetes for feare of mutinies, tumultes, and diuisions, to hide from the multitude most horrible crimes of the Magistrate: no doubt such waywarde impes as dare obstinately resist and repugne a godly and Christian government: must needs be most deuillish and false prophets: their maners bewray their mindes, Ex fructibus cognoscetis eos, & ex vnguibus Leonem, & Asinam ex vmbra.

The fruites of whose doctrine, we finde by experience, to bee these: presumption, and disobedience. Every hammering tinker dare nowe take vpon him, to controll Stratonichus musicke. Every simple Cobler: dare nowe presume to correct Apelles picture. Every hairebrained scold, that haue scarce tasted of the schoole of humanitie: dare nowe compare in iudgement with the best Doctors of Diuinitie. And euerie inferiour Subiect, dare nowe take vpon him to controll the whole state, and prescribe lawes both to Prince and Prelate. Surely this kinde of learning is too deepe for my vnderstanding. If it stretch beyonde the boundes of Christian duetie and obedience to gouernours and teachers, it passeth my capacitie, I cannot comprehend it. But this I haue read, that Pearchus for iangling the strings of Orpheus Harpe, was torne in sunder of dogges: Partas, for proudly comparing his skill with



Apollos cunning had his skinne plucked ouer his eares. And for presuming to meddle with the Leuites office, was stricken to death. And those rebellious Leuites, who with Corah and his fellowes, resisted agaynst Aaron the high Priest, were swallowed vp in the bowels of the earth. And sure in my iudgement, such fatte pampered Weathers or Rammes of the focke as will not be ruled, but resist and push agaynst their sheepeheard, breake the hedge of their boundes, and runne where they list, woulde either be tied shorter, or committed to the butcher, for spoiling their fellowes.

That presumptuous Ass, which dares turne his heeles and kicke agaynst the noble Lion: is worthe of punishment. And that disobedient subiect that dare obstinately resist her Maiestyes lawes established (agaynst her crowne and dignitie) what followeth?

Luk. 14. 23.

Christ him-  
selfe confuted  
the Pharisees,  
yet could  
he not put the  
to silence.

Those sheepe that will not come into the fold by whistling, the sheepeheard must baite in with his dogge, or pull in with his hooke. The guests that refused to come vnto the Kings feast by gentle intreatie, were compelled by extremitie. And seeing that neither by learned confutation, nor gentle perswasion, the Prelate can not preuaile with worde: the rest which remaineth belongeth to the Princes sword.

By the lawes of Locris, a Citie in Græce, if any private person shall take vpon him to resist, gaine-say or stand agaynst anye part or percell of that, which eyther in the Church or common Wealth is by order established: the partie in the presence of the Magistrates and governours, must stand forth with a Valtar about his necke, and there eyther proue and defend his assertion against the best learned in the Citie, or else for his sawcinesse be hanged vpp before he passe. And if we had that lawe in England, I doubt not, but that our newe fantastickall reformers woulde soone be put to silence.

But me thinks I doe heare, some inferiour Magistrates and officers, put in trust to see the Princes lawes obserued, discipline duely executed, & contemptuous persons punished,



to whisper in mine eare and say : they are so backt and bozne withall of some : and their cause so greatly fauoured, as we dare not meddle with them. Truly sirs in mine opinion you are farre deceyued. Though perhaps by reason of their hypocrisie and smoth glosing tongues, rowling in the eighth liberall science : some euen of the best natures and most godly and zealous gospellers, may bee greatly abused by such : but to backe and maintaine them against law and order, I thinke in my conscience they will not. But haue you taken so great a charge vpon you, and dare nowe deceyue both Prince and people that put you in trust : Doe you preferre your owne securitie befoze the peace of the Church, or safetie of the common wealth : Then sure in stead of double honour, 2. Tim. 5. 17. you are woorthie of double punishment : no doubt the Lord himselfe in iustice will reuenge it. Doe you not see howe greatly thzough your intollerable negligence their number is increased : and no maruell, for the bulgar sort are alwayes vnconstant, wauering, desirous of nouelties, wishing alteration, and much delighted in hearing their superiours rezebended, and themselues vntouched, and easily drawen to follow tumultuous persons. Corah, Dathan and Abiram had no sooner stood by agaynst Moyses and Aaron, but they had their bandes of men readie to take their part. John Leaddon in Munster had no sooner set abroch his pestilent doctrine, but he had a multitude of followers, to the great disturbance of the Church : and so haue these (no doubt) whole swarmes of Disciples to ioyne with them : some hauing riotously spent their patrimonie, are tickled in the eares by hearing of the spoyle of Ecclesiasticall livings : some pettiefoggers wanting worke at Westminster hall in hope to haue their Clyents well increased, may gape for the ouerthrowe of ecclesiasticall iurisdiction, with some Atheists, some Peuters, some Anabaptists, and some Brownings, with the Familie of loue, and such like : who if they might once haue their purpose : woulde soone giue vs the gentle thumpe : not onely stricke the reuerend Prelate into his doublet, and the dutifull pastor into his shirt, but also robbe the Prince of her title and dignitie, and bring



the Church of England to bitter ruine and miserie: being in many places of this land already growne to this ripenesse: as it is more offensive to speake in defence of her maiesties supremacie in causes ecclesiasticall, and her booke of common prayer, then disobediently to inueigh against them.

This ought not to be my good brethren and countrymen of England: and therefore now at the last for our better agreement, let vs rather giue eare to the Apostle: who in most louing and charitable manner exhorteth vs to cease all bitter contention, and studie to be quiet: it becommeth not the seruants of God to be contentious, neither to seeme wise in their owne conceites: but peaceable vnto all men. If you bite and deuoure one another (saith he) take heed lest you be consumed one of another. Let every soule there, for in the feare of God, humbly submit him selfe vnto the authoritie of the higher powers: not onely for feare of vengeance, but also because of conscience: knowing that whosoever resisteth power, resisteth the ordinance of God.

1. Theſ. 4. 11.

2. Tim. 2. 24.

Rom. 12. 16.

Gal. 5. 15.

Rom. 13. 1. 2. 5

Heb. 13. 17.

1. Pet. 2. 13. 14

The authoritie of Princes, and ductie of Christian subiectes.

Augustine to  
Boniface Ep-  
ist. 50.  
Esay. 49.



The ciuil magistrate is a minister armed with lawes and sworde: appointed of God, as a nurse to the Church, and a father to the common wealth: to defend the guiltlesse, punish the guiltie, execute iustice, and keepe outward discipline: as well in causes ecclesiasticall as temporall. Moyses a

temporall Magistrate, receiued the whole order of religion at Gods hand, and deliuered it vnto the people, and sharply chastised Aaron the Priest for making the golden calfe. David brought home the Arke, and restored religion, which Saule had destroyed. Salomon remoued Abiather the Bishop, and appointed Zadock in his stead. Ezekias brake

Exod. 10.

1. Chro. 11.

1. King. 3.



brake the brazen serpent when he saw the people fall downe to worship it.

2. King. 18.

It is therefore the duetie of euery good Christian subject, obediently to submit him selfe vnto all publike gouernment and ordinance of man for the Lords sake, whether it be to the king, or those that be set in authoritie vnder him, not onely touching ciuill policie in the common wealth: but also external discipline, decencie, ceremonies, orders, rites & fashions in the Church: which are not particularly expessed in the holy scriptures, but left generally (as thinges indifferent) to the disposition of the same: whereof the prince next vnder God is supream head: at whose commandement they are to be vsed and refused as time & place both require: according to the Apostle: Let al things be done after a decent order. Hereunto agreeth the saying of S. Augustine: In his rebus de quibus nihil certi statuit scriptura diuina, mos populi, dei, vel instituta maiorum pro lege tenenda sunt.

1. Pet. 2. 13. 14

1. Cor. 14. 40  
Augustine.

And in another place: quod neque contra fidem, neque contra mores iniungitur, indifferenter est habendum, & pro eorum inter quos viuuntur societate seruandum.

Ad Ianuarium  
Epi. 118.

Notwithstanding, if the magistrate shall command any thing against the substance of religion, concerning matters of faith, doctrine, remission of sinnes and eternall saluation: we ought then with Peter and John, rather to obey God then man. The Prince is but Gods inferior officer: and if God command one thing, and the prince another, the higher is alwaies to be obeyed before the lower: so Daniel prayed, and Peter preached contrarie to the magistrates precept: and as the Lacedemonians being conquered of their enemies, were commanded certain things against their religion: no (quoth they) we had rather dye then be commanded things harder then death. So our bodies, lands, and goodes are at the commandement of our Caesar: but our soules and consciences pertain to God only. But forasmuch as our gracious Soueraigne, is a most vertuous, godly & christian Prince: a most faithful professer, and louing embracer of the Gospel of Christ, without halting in any one point of religion, being so prouident to preserve it, so careful to defend it

Act. 5. 38. 29.

Daniel. 6.

Act. 5. 18. 19.

Mat. 22. 23.

and



and so desirous to haue all her louing subiects learne and vse it : as to resist her Maiesties proceedings, is to resist against God himselfe.

Of the office, titles and dignities of Bishops and Archbishops



Duching the honourable titles and dignities of our Bishops : I wonder why they should seeme offensive to any : seeing I partly knowe by that which I haue read, and great Clearkes haue taught, that the best and most principall pillars of the Church, since the time of Christ vntill this day : haue taken the same vpon them. The Apostle himselfe setteth downe the office of a Bishop : and I doe finde in Ecclesiasticall Histories, that James was Bishop of Jerusalem, Peter of Antioch, and Marke of Alexandria.

We must weigh and consider the order of the Lordes proceedings in his Church from time to time : and make a difference betwene the infancie and strength of the same. As first vnto the children of Israel, Moyses was sent onely with a rodde in his hand, and had Aaron giuen him for his mouth. When the people were deliuered from the bondage of Egypt and came into the wilderness, Moyses by the counsell of Jethro his father in lawe : appoynted Captaines ouer hundredes, fifties and tennes. When the lawe was giuen, the Arke and ornaments thereunto belonging, with ceremonies, sacrifices, the Priestes office and garments was ordained. And after the people were settled in the land of promise, were kings and prophets appointed. So when Christ himselfe was sent downe from his father, hee made choyce of his Apostles, who after his ascention according to their commission : went forth and preached through the whole worlde : ordained Elders and Deacons in euerie congregation. And after when the Church grewe to more ripenesse, were Bishops appointed to haue the charge and oversight of the rest, And as it appeareth by the Apostle himselfe

I. Tim. 3.  
Ticus. 1.  
I. Tim. 5. 19.

Exod. 4.

Exod. 18.

Exod. 20.

Mat. 28. 19.

Act. 6. 5.



himselfe, there was great difference betwene a Bishop and an Elder: the Bishop was taught, not sharply to reprehend an Elder, but gently to admonish him, and to receiue no accusation against him vnder two or thre witnesses: but we reade not that the Elders were permitted to reprehend or receiue accusation against a Bishop.

1. Tim. 5. 1. 19

And as for Archbishop, Patriarke or Metropolitane, being titles of equall degree, they are verie auncient, even since the time of the Primatiue Church, as before is mentioned.

But say some, they were not called Lorde Bishops: sure I thinke so, because the people of those countries could speake no English: but rather in the Latine tongue, Domini, which signifieth Sir or Lord. The Elders that rule well (saith the Apostle) are worthe of double honour: especially they which labour in the worde and teaching. And why should we be more curious, in yelding vnto our godly and reuerend Bishops those titles of honour: then Hanna a figure of the Church was, in giuing the same vnto Ely. the high Priest, who perceiuing her lippes to moue and her voice not hard, thought she had beene drunke: Not so my Lord (quoth she) I haue drunke neither wine nor strong drinke: I am a woman of a sorrowfull heart, and haue poured out my soule before the Lord. Againe when that good man Obadia ruler of Ahabs house, did meete with the Prophet Helia, he fell downe before him, and said: art not thou my Lord Helia: who did not reprove him for giuing him that title of honour, but answered: I am he.

1. Tim. 5. 17.

1. King. 1.

3. King. 18.

But the chiefe thing which these doe shote at, is their large Reuenues. They keepe (say they) too great a state. Here we are to consider, in godly policie, which is the handmaid of religion, that the nature of vs Englishmen, is not to esteeme either of ciuil or ecclesiasticall gouernours, according to their vertue and graces as they deserue, but rather in respect of their outward countenance, pompe, & wealth. Which as it seemeth by Ecclesiasticus, was a great fault in his time: for saith he, though a poore man speake wisely, yet can it take no place: but when a rich man speaketh, e-



Eccle. 13.

Wealth is taken for wisdom.

Exod. 39.

Prou 22. 4.

Mat. 25. 15.

1. Cor. 12. 28.

Ephc. 4. 11.

uery man holdeth his tongue: And loke what he saith, they prayse it vnto the cloudes: and if a poore man speake, they say, what fellow is this: which is the very fashion of the world at this day. When Aaron the high Priest stood before the people to worship, he was commanded to bee deckt with rich and sumptuous ornaments of gold, silke, and precious stones: not that God himselfe was delighted with such externall glory, but in respect of mans infirmitie: the more to moue the people to honour and reuerence him, as the minister of God: in which deuine regard (as I take it) doe Christian Princes honour their prelates, whom God hath honoured, with gifts meete for so high a calling: who as he hath not bestowed them in equall measure vnto all, but giuen to some fīue talents, some two, and some one: and called some to be Euangelists, some gouernours, some pastors, and some helpers in his Church: so are they not all to be had in like honour and estimation: but euery one according to his wisdom, learning, grauitie and discretion: without which learning is but as a sword in a mad mans hand.

Finally, suppose that such a pettie-Doctor as our new Reformers would allow of: were now in his Consistory with his company of Elders about him: of which (you must imagin) there is good choice to be had in euery parish in England: and being without that state and countenance, which our common wealth affordeth our Bishops, should there proceede with his discipline against some mightie man in authoritie within the compasse of his iurisdiction: hee should well see and feele his Consistory and discipline to be litle regarded. It would soone be said vnto him: What, Doctor hedgecreepe: dare you take vpon you to controll me: and much worse I warrant you: so as he might with the Beards of London, command beggers to the stocks: but hee must not bind Beares, nor once touch the high Cedars of Libanus.

And by the way: my masters of the Cleargie, which are so vehemently set on fire to seeke alteration: whatsoeuer you thinke of mee, I wish you wise, without experience of your own folly. It is an olde prouerbe, A man warned, is halfe armed.

The



The storie of Aereus, who vnder a pzetence to frame a pure vnspotted Church, did seperate himselfe (as you nowe do) drawing a sort of vnstable people after him, from Churches to Chambers, and from towne to woods (till in the end by the iudgement of Epiphanius, they were brought to be as holy a Congregation as that pzoession where the deuill beareth the Crosse) perswadeth mee, that the people by your wished refozation, would mend as fast in all vertue and godlinesse, as sowze Ale in summer. And not onely the Abbey-lands, so well pretended to be imploied to the enriching of the king, maintaining of schooles, & relieuing the poore, but also the example of your fellow refozmers in Scotland (who by altering the ancient state and pzoportie of ecclesiasticall liuings, haue brought their Cleargie so bare & beggerly, as for want of maintenace, a nūber are glad to pike their croms vnder other mens tables) may bee a warning sufficient to teach you: not to be ouerhastie in excommunicating your Church-liuings, least your selues bee the first that repent and soonest smart for it. Yea, if those which nowe seeme in fauouring your follies, to smile full smoothly, might once obtaine & get that they gape for, their countenance no doubt would soone be altered: so as your selues, your wiues and childzen might lie in the strētes and sterue for all them: and you in the ende haue greater cause to lament your owne deserued miserie, then nowe to exclaime so vehemently against a state, which for good gouernment all the realmes in Chzistendome can neither mend nor match.

These things considered (my bzethzen) and forasmuch as we are all members of one body, redēmed with one blood, and partakers of one common faith, remission of sinnes, and eternall saluation, depending wholly vpon Gods free and generall pardon in Chzist, without our deserts, and shal all appeare before his iudgement seate, where euery one shal beare his owne burthen, and receiue rewarde according to his owne laboꝝ. The Apostle exhorteth vs in the feare of God, to iudge charitablie one of another, to be of like affection one towards another: to comfort and pray one for another: in giuing honour to go one before another, and euery one to esteeme ano-

Epiphanius

Rom. 12. 5.  
Apoc. 5. 9. 10.  
Acts 10. 43.  
Rom. 6. 23.  
Luk. 17. 10.  
Rom. 14. 10.  
Ezech. 18.  
Rom. 2. 6.  
Rom. 14. 4.  
Mat. 7. 1.  
James 5. 6.  
Ro. 12. 10. 16.



Phil. 2.2.3.

ther better then himfelfe: that nothing be done thzough strife  
or baine glozie, but in all humilitie and meekenesse of minde:  
that there be no diffension amongst vs, but that we be knit  
together in one minde, and one iudgement, and to speake all  
one thing. Seeing we doe agree about the kirkell, let vs no  
longer contend for the shell: seeing we vary not about mat-  
ter and substance, let vs not strive for Ases shadowes, and  
Goates wolle: seeing we hold the doctrine of one God, one  
religion, and one hope of saluation, as faithfull Christians:  
let vs in all humilitie touching externall things, shewe our  
dutie and allegiance to our gracious soueraigne, as obe-

Math. 3.16.

2. Thef. 1.10.

1. Pet. 2.17.

1. Cor. 4.1.3.4

dient subiects. That with one heart, one mind, and  
one voice, we may together glorifie our  
heauenly father, honoz his Prince,  
and reuerence his  
Prelates.



